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FOR SEVENTEEN YEARS, THE LESBIAN AND GAY WEEKLY

## Splashy scandal follows Frank

*Press pounces on prostitution peccadillo*

By Jennie McKnight

WASHINGTON — Revelations about Rep. Barney Frank's (D-Mass.) relationship with a male prostitute have generated a late-summer "sex scandal" for the news-hungry straight media.

Tabloids and dailies are frantically scrambling for the juicy details.

Conservatives are licking their chops at the opportunity to bring down a progressive (and openly gay) member of Congress.

Analysts wax delirious on the subject of ethics.

Democratic and gay leaders have issued supportive statements aimed at minimizing the scandal and its possible political fallout.

And Frank himself has opted for an "I have nothing to hide" response, boldly calling for a House ethics investigation as soon as the legislators return from their August recess.

### NEWS COMMENTARY

The story broke Aug. 25 when the *Washington Times* ran a front-page piece based largely on the "kiss and tell" recollections of Steven Gobie, who in 1985 ran a personal ad in Washington's gay paper, *The Blade*, which Frank answered. According to the *Times*, Gobie himself approached the paper with the story.

The morning the story appeared in the

Washington apartment, whereas Frank said he had no idea about the ring. According to Frank, he kicked Gobie out of the apartment as soon as he realized what was going on. At the news conference, Frank said he was guilty of bad judgment, and that he had been duped by a con man.

Soon after the story broke on Friday, state Republicans began calling for Frank's resignation. A conservative lawyer in Washington demanded that Frank be prosecuted on sodomy charges. House Republicans in Washington began calling for an ethics investigation. Frank finally requested an ethics investigation himself that Monday, Aug. 28.

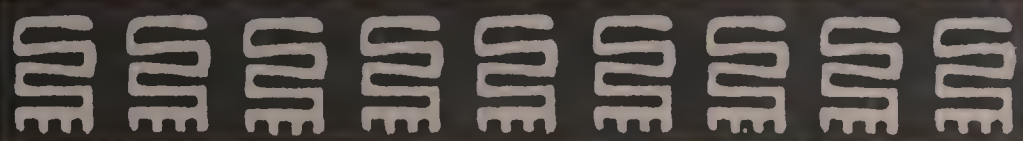
The House reconvenes after Labor Day, returning to a hefty legislative agenda and a slew of high-profile ethics investigations. A popular angle among news analysts on the Frank scandal is to lump it together with three other Congressional "sex scandals" under investigation by the House Committee on Standards of Conduct. They involve: Jim Bates (D-Calif.), accused of sexual harassment by two women on his staff; Donald Lukens (R-Ohio), convicted on a misdemeanor charge of contributing to the delinquency of a minor for having sex with a 16 year-old female; Gus Savage (D-Illinois), cago), accused of fondling a woman Peace Corps worker while on a trip to Africa.

Another popular comparison is made between Frank's public embarrassment and that of his fellow Massachusetts colleague,

Gerry Studds. Studds, the only other openly gay member of Congress, was censured by the House in 1984 when his sexual relations with a teenage Congressional page were revealed.

While the ethics investigation could potentially have an extremely broad scope — the committee is charged with, among other things, determining whether a member's conduct reflects badly on Congress.

Continued on page 7



## WITH FIRE IN HER EYES



Tee A. Corinne

## A FAREWELL TO PAT PARKER

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## AIDS activists disrupt D.C. conference

*Approximately 25 out of 1500 attendees at a government-sponsored meeting on people of color and HIV present a statement charging the U.S. with genocide*

By John Zeh

WASHINGTON — An ad hoc group of activists at a federally-funded conference on HIV infection among people of color held August 14-16 took the meeting's title to heart — organizing its own "framework for collective action" — to deliver a powerful mini-manifesto about America's AIDS crisis.

The conference at the Sheraton Washington Hotel was convened by the U.S. Public Health Service (PHS) and the U.S. Department of Health and Human Services.

About 25 registrants, many wearing ACT UP sweatshirts, tee-shirts, hats and buttons took over the stage at Wednesday morning's plenary panel on "Addiction . . . and now AIDS." The group presented a detailed six-point list of concerns it felt the "Prevention and Beyond" agenda ignored. Specific points included the following:

- "Woman-to-woman transmission is ignored, although the U.S. Centers for Disease Control (CDC) has documented several such cases. Stop ignoring lesbians!"

- The CDC definition of AIDS "discriminates against women who suffer and die from HIV-related conditions not labeled as AIDS," such as Chronic Obstructive Pulmonary and Pelvic Inflammatory diseases. "Women with HIV are ignored, misdiagnosed and unable to obtain health care funds reserved for those with 'AIDS.'"

- Drug trials exclude women. New drugs are released without even being tested on women. We demand parallel track trials for women of all new drugs for HIV-related conditions.

- Rape and violence against women are unacknowledged modes of transmission.

- Prisoners are quarantined and coerced into mandatory contact-tracing with promises of parole."

- Homeless youth turn to prostitution to

survive, and receive more money when the client insists on sex without a condom, Women's Caucus co-chair Diane Lynne Cherry explained. Cherry is the chair of the Journalism department at Norfolk State University, a predominantly Black school in Virginia. "Forty percent of homeless New York City youth are lesbian or gay. Ten percent of homeless or runaway youth are HIV-positive, with a one-to-one male-to-female ratio. Sexual abuse is an unacknowledged mode of transmission in teens and children. Youth at risk are patronized and ignored."

The statement accused the U.S. government of "genocide" for shortchanging "prevention and early intervention" efforts in the battle against AIDS and HIV infection. It concluded by challenging the approximately 1500 registrants to "confront the forces of racism, sexism, homophobia, greed and economic discrimination which all act as co-factors with HIV in killing us."

Men had joined a multi-racial caucus of women Tuesday evening and stayed up "until the early hours" to draft the statement, Cherry told *GCN* in a telephone interview.

"We reached a consensus that the needs of people we knew at the conference . . . and those of others who were underwriting this with their tax dollars, were not being met," she said.

When 2,000 copies of the complaint were ready for distribution, she was one of the seven people who interrupted the panel presentation and seized the podium. "We want to make recommendations for change because many of us have been feeling anger and disappointment," Cherry announced. "Join us in addressing life-saving facts and vital issues not being discussed here. The U.S. Public Health Service cannot buy our silence just by sponsoring this conference."

After the protest, over 200 registrants ad-

Continued on page 7



Barney Frank

*Times*, Frank convened a news conference in his district in Newton, Mass., where he told his version of his relationship to Gobie. Both men said Frank paid Gobie for sex several times. Both said Frank hired Gobie as a driver and personal assistant during the summer of 1985 and employed him until August of 1987. The biggest difference between the two accounts is that Gobie said Frank knew he, Gobie, was operating a prostitution ring out of the Congressman's



## Quote of the week

“It points out the obvious: to stop AIDS, you have to stop homosexual intercourse.”  
— *Jeffrey Renander, in the New York Times. Renander is editor of The Campus Review, a conservative newspaper at the University of Iowa. The Campus Review, a privately owned newspaper that employs university students and is distributed to university students, recently set up a display in the student union. The display contained a T-shirt which depicts two men within a slashed red circle and the words “Stop AIDS” underneath the circle. Gay and lesbian and feminist groups on campus have protested the display.*

## Man claims to have been U.S. Rep.’s lover

WASHINGTON — A Georgia man is contesting the execution of a late U.S. Representative’s will, saying that he should receive the items that were left to him by the Congressman because the two men were lovers. Arnold R. Denson, a real estate agent in a small Georgia town, says that he and Rep. Stewart McKinney (R-Conn.) were lovers for five years and that that is why McKinney left Denson a car and a 40 percent share of his Washington house. McKinney’s widow, Lucie McKinney, strongly denies Denson’s claims.

Denson says that even though the true nature of their relationship was kept secret in order to protect McKinney’s family, the two men lived together in McKinney’s Washington home. Vic Basile, former executive director of the Human Rights Campaign Fund, confirmed this and said that he and his lover had been guests in the McKinney/Denson home on several occasions, according to *Dare*, a lesbian and gay newspaper from Tennessee.

McKinney, a liberal Republican, died from AIDS in 1987. In a statement issued the day of his death, McKinney’s physician, Cesar Caceres, said McKinney had contracted AIDS from a blood transfusion during a 1979 coronary by-pass operation.

□ Liddy Rich

## Oh what a night

BOSTON — In a hall swollen with more leathermen (and women) than you could shake a dick at, nine New England contenders, some with bodies that wouldn’t quit, put on a show well worth the price of admission at the fifth annual Mr. Drummer contest. The August 19 contest, sponsored by Boston Riders Motorcycle Club, was a sold-out hit.

Tom Pallfy, who captivated the audience with his aptly named “Masterpiece Theater” during the fantasy part of the program, also stole the Leather Image question-and-answer segment. When asked who he would most like to see in leather and what he would do to him, Pallfy responded, “President Bush...I’d tie him up, gag him, and leave him.”

Ron Barone’s “Late Night Fantasy” topped off the evening. All eyes were riveted to the stage as the scene opened with Ron lying on his bed masturbating to a porn mag. This image of a very well endowed, hot bodied, tattooed man in nothing but very thin jockeys brought dead silence to a previously chatty crowd. Suddenly, another totally hot man, complete with whip, cut his way out of the bed and dragged a submissive with him. What followed, whipping and fisting, was to be the subject of many a weekend conversation (and scene).

Upon closure of the fantasy, debates broke out about whether the very large basket he had sported was his or a Jeff Stryker look-alike dildo. Some of the girls swore it was his because they hadn’t spotted a harness through his shorts, but the more seasoned leather event attendees set the novices straight: it had to be a Stryker replica, for Christ’s sake! He would have been arrested for pulling out the real thing! Too bad — a few cops would have filled the death of men in uniform!

In addition to sex, solidarity also dominated the night. “We, brothers and sisters, in the leather community, Black, white, men and women of all ages, must unite and support one another,” said Al

Baker (a.k.a. Mitch Davis), a Mr. Drummer organizer. This theme of inclusivity reemerged during the “parade of colors,” when a score of leather groups, holding their club banners, marched onto stage. When the T Bears, the sole women’s leather group, stepped forward, they were nudged back to center stage for a second round of applause.

Ron Barone won the contest. He will represent New England in the San Francisco Mr. Drummer competitions. The first and second runners-up were Tom Pallfy and Jim Bucci, respectively.

The event was dedicated to AIDS activist Jeff Barmeyer, a Dreizehn ember and advocate of hot, safe sex. The proceeds from the evening, which was very successful financially, will be donated to the Fenway Community Health Center, a local gay and lesbian health facility.

□ Wickie Stamps

## Pride in Nicaragua

MANAGUA, Nicaragua — At the tenth anniversary celebration of the revolution in Nicaragua July 19, a contingent of openly gay men and lesbians joined the march. The group was small, reported *Gay Scotland*, made up of about 25 people out of a crowd of 350,000. Guadelupe Sequierra, a lesbian activist explained, “We come to the plaza every July 19th to mark another year’s freedom from our country. This year, I wanted to come with my own people, with lesbians and homosexuals who identify with the Revolution.”

Although the crowds didn’t seem to pick up on the meaning of pink triangles painted on black shirts, the contingent attracted attention when gay and lesbian couples danced to the salsa music on the plaza. No incidents of gay-bashing were reported.

□ Liddy Rich

## Straight challenge to Georgia sodomy law

ATLANTA — The case of a heterosexual man convicted for having oral sex with his wife may by the right tool for fighting the sodomy law here that was made famous in *Bowers v. Hardwick*.

During divorce proceedings between James Moseley and Bette Roberts, Moseley was accused of rape and aggravated oral and anal sodomy. Under oath, Moseley admitted to having had oral sex with Roberts when they were married. Moseley was found not guilty on all counts of coerced sex, but he was convicted of sodomy based on his admission of consensual oral sex with his wife. Sodomy is a felony in 25 states, including, of course, Georgia.

American Civil Liberties Union attorney Judd Herndon told the *Washington Blade*, “Heterosexuals today do not perceive themselves to be at risk” of being convicted under the state sodomy law. He continued, “The Georgia sodomy law now becomes a weapon that can be used by feuding spouses in a divorce action, and that ought to scare every husband and wife in this state.”

The press in Georgia has given the Moseley case extensive coverage. With the momentum from the media, the ACLU is considering using this case as an attempt to repeal the 156-year-old sodomy law.

Though Georgia Attorney General Michael Bowers believes that the sodomy law cannot be applied to this case because it involves two consenting heterosexual adults in the context of marriage, the ACLU and other activists are working on a legislative repeal strategy to do away with the law altogether.

□ Liddy Rich

## Judge acquits anti-abortionists

CHARLOTTE, N.C. — Nineteen anti-abortionists who blocked a Planned Parenthood clinic were recently acquitted based on a “necessity” defense. The anti-abortionists argued that they were attempting to prevent the “greater crime” of abortion, according to the *National NOW Times*.

The “necessity defense” argues that a crime was committed in order to prevent a more serious crime. It is a courtroom tactic

that has frequently been used by the left, particularly in the anti-nuclear and Central America solidarity movements. The necessity defense has never been allowed in a North Carolina court.

District Court Judge Bill Constangy permitted the anti-abortionists to show a videotape of an obstetrician/gynecologist who argued that “life begins at conception.”

□ Laura Briggs  
— Mike Riegle

## More research needed on Blacks and AIDS

ORLANDO, Fla. — Black doctors who recently attended a symposium on AIDS here urged both public and private research of the social and economic factors that contribute to the higher risk of AIDS among Blacks. This research would be geared towards educating Blacks about AIDS and educating white doctors about Blacks who have AIDS, reported the *New York Times*.

Blacks, who make up about 12 percent of the population in the U.S., represent 26 percent of AIDS cases. More than half of the women diagnosed with AIDS are Black, and 76 percent of the children with AIDS are Black.

Dr. Walter Shervington, a psychiatrist, educator and AIDS researcher from New Orleans, noted that there is an “enormous amount of denial” about homosexuality among Blacks. Other doctors who participated in the symposium agreed, saying that homophobia has broad consequences in the spread of AIDS in the Black community. For instance, since AIDS is perceived as a gay disease, “this illness got out in front of us very early when we thought we were not necessarily the people affected by the disease,” said Shervington. Black churches have taken a long time to respond to the problem of AIDS, he added, partly because of denial.

Black men who engage in unsafe sex with other men are less likely than white men to identify as gay. Black men are also more likely to marry. Because of these factors, Black men who have sex with other men are less likely to be reached by safer sex education aimed towards the gay community.

Other factors also contribute to the risk of AIDS among Blacks. I.V. drug use, which is higher in predominantly Black communities than in predominantly white communities, can spread AIDS when unclean needles are shared. And, the doctors said, there is a high rate of AIDS among Black children because Black women who have AIDS are more likely than white women with AIDS to carry their pregnancy to term. The prevalence of crack use in inner-city communities was also cited as a contributing factor.

□ Liddy Rich

## Money for PWAs

CHICAGO — Physicians Association for AIDS Care (PAAC), a Chicago-based organization, recently announced a new way they can care for persons with AIDS (PWAs) — with money. PAAC has set up a superfund, Project Lifeline, to offer emergency financial assistance to patients of PAAC member physicians.

Managed by AIDS Medical Resource Center of Chicago, Project Lifeline uses only eight percent of the fund for administration and the remaining 92 percent goes to the patients’ emergency needs, including covering food, rent, drugs, utilities, etc.

PAAC is doing some fundraising among pharmaceutical manufacturing companies. Recently, Burroughs-Wellcome, the manufacturer of AZT, donated \$10,000. Donations are tax deductible and individuals or corporations interested in contributing to the fund should contact PAAC at (312) 222-1326. To receive benefits, PWAs should consult their PAAC member physicians.

□ Liddy Rich

## Gay/les couples survey

SEATTLE — A survey of gay and lesbian couples has produced some striking differences and similarities. The survey polled

1600 couples for “PARTNERS: The Newsletter for Gay and Lesbian Couples.” The survey included questions about how couples met, how often they had sex, both inside and outside the relationship, and how long the couple had been together.

Both male and female couples stood a good chance of having met through mutual friends. Far fewer, but similarly equal numbers, met at religious or political events. There were some striking differences though. Work ranked second for lesbian couples as a meeting place with 22 percent of the couples having paired up on the job. However, only four percent of the male couples had met at work. On the other hand, male couples were most likely to have met at a bar almost one quarter of the time. Only three percent of the lesbian couples had met that way.

The sexual frequency scale was fairly equally balanced with men averaging nine times per month and women averaging seven. These figures might be a bit skewed, though, by the more active 11 percent of the women and 21 percent of the men who made love 15 or more times per month. Extra-relational sex followed the commonly-believed pattern with men (27 percent) having outside sex more often than women (four percent) during the past year.

But the women’s relationships had lasted for shorter periods of time than those of the men. The average current relationship for the women was just over five years while the men came in at seven and a half. No information was given about the length of previous relationships either member of the couple had been in. Final results of the survey, when they become available, can be requested by sending a stamped, self-addressed envelope to PARTNERS Survey Results, P.O. Box 9685, Seattle WA 98109.

□ Jim Fauntleroy

## Prime Timers

BOSTON — Prime Timers, a Boston-based social organization for older gay men, recently elected Robert Desmond to be their new chairperson. Desmond replaces founder and president-emeritus Woodrow “Woody” Baldwin, who has moved to Texas.

Desmond, known to the 180 members of the Prime Timers as “Bob” or “Des,” adds this new position to his already hectic volunteer activities. Since the death of his lover three years ago, Desmond has volunteered at three major hospitals, in-



Robert Desmond

cluding Lemuel Shattuck Hospital where he helps care for AIDS patients. He has also been a “buddy” to a person with AIDS. It is clear that he enjoys interacting with people, and that makes him perfect for the Prime Timers.

Prime Timers, which just celebrated its second anniversary, meets monthly to hear guest speakers discuss various gay topics and to organize up-coming events. Prime Timers also has videos, books and magazines on gay subjects that can be borrowed by members. New members are always welcome at meetings, which are held every third Saturday of the month from 2 to 4 pm at the Lindemann Mental Health Center, 25 Staniford Street, Boston.

□ Liddy Rich



# Black gay anti-apartheid activist visits U.S.

*Boston organizers prepare for Simon Nkoli's arrival and hope his appearance will provoke coalition building among local groups*

By Jennie McKnight

BOSTON — Anticipation and excitement are building here as the groundwork is laid for the mid-September visit of Black gay South African activist Tseko Simon Nkoli. A group of local activists are planning two days of educational forums, cultural events, and workshops Sept. 16-17 that they hope will not only generate support for Nkoli's political work in South Africa, but also create lasting bonds between local political constituencies.

"I think that all of the excitement for the event comes from the fact that Simon is a Black, gay, anti-apartheid activist. I don't know when such a person in history has visited the United States. The potential for all different kinds of political groups to come together and work together is incredible," said Kate Rushin, a member of the National Coalition for Black Lesbians and Gays (NCBLG), which along with the Boston chapter of Men of All Colors Together (MACT), is sponsoring Nkoli's visit.

Nkoli's stop in Boston is near the end of a whirlwind tour through the U.S. that began Aug. 24 in San Francisco and will conclude in New York Sept. 19. The 14-city tour also includes Los Angeles, Chicago, Minneapolis, Cincinnati, Louisville, Atlanta, Memphis, Washington, Baltimore, Philadelphia, and Hartford.

Nkoli's U.S. visit comes at the end of a hastily-organized speaking tour that began in July in Vienna where he was a keynote speaker at the annual conference of the International Lesbian and Gay Association. From there he toured several European cities before coming to North America in mid-August where he began a Canadian tour.



Simon Nkoli, seen here with his sister, will be in Boston September 16

Although plans had been in the works for a large scale speaking tour for several months, the schedule for the current trip could not be finalized until right before Nkoli left South Africa because the South African government stalled in granting him a passport. As a consequence, some of the groups hosting Nkoli, especially those at the beginning of the tour, had little time in advance to prepare and organize for the event.

James Credle, a member of the Simon Nkoli Support Committee of MACT/NY and a primary organizer of the U.S. tour, told *GCN* that he and others involved in the project were excited by "the opportunity for the lesbian and gay movement to become more closely tied to the anti-apartheid struggle." In addition to addressing broad groups of political activists at each stop, Nkoli will also be meeting with South African political exiles who live in this country as well as many of those who supported him during his four years of imprisonment as one of 22 defendants in the infamous Delmas treason trial. (Nkoli was one of the defendants who were acquitted last year; 11 of his co-defendants were convicted and remain jailed. See *GCN*, Nov. 27, 1988.)

In addition to his anti-apartheid activism, Nkoli has also worked toward lesbian and gay liberation in South Africa. Part of the funds raised by the tour will be directed towards an AIDS education project that will

translate information into Black South African languages.

Credle and other organizers who have met Nkoli described the activist as a brilliant speaker and an "incredibly warm and sensitive man." They said he has been enthusiastically received at all his appearances and that many who have met or heard him have been deeply moved.

In San Francisco Nkoli attended two public forums, appeared on two radio shows, had a luncheon with Mayor Art Agnos and many of the city's gay and progressive leaders, and also spoke to members of a coalition of housing advocates (Nkoli's arrest came in the wake of public protests over rent-hikes in Black townships surrounding Johannesburg.)

In Los Angeles, Nkoli attended a fund-raising reception, addressed a packed service at a Black lesbian and gay church, did a reading at a gay bookstore, and attended a public forum. Chris Brownlie, who participated in organizing the Los Angeles events, said that while Nkoli's church appearance was a "spectacular success," the low turnout at the reception raised questions about the local, primarily white, gay community's interest in and commitment to the political issues central to Nkoli's life. Brownlie said the absence of support from leaders of "the organized gay community" and a general lack of coverage by the gay and straight press made the otherwise "thrilling" experience of hosting Nkoli also "totally frustrating."

As *GCN* went to press, Nkoli was in his third U.S. city, Chicago.

## Leaving a legacy in Boston

Organizers in Boston have taken advantage of the city's position toward the end of the tour by using the additional lead time to plan an ambitious series of events. Since Nkoli will be in Boston over a weekend, two full days of related events are planned.

A series of free educational events will take place in the Walker Memorial Building of the Massachusetts Institute of Technology (MIT) on Saturday afternoon, Sept. 16. These will begin with a panel discussion, which will then be followed by two rounds of workshops on the following topics: an update on recent developments in the struggle against apartheid; a discussion of AIDS as it affects lesbians and gay men in Africa; South African feminist politics; and the relationship between lesbian and gay struggles and liberation struggles around the world.

The afternoon sessions, which will run concurrently with videos and films, will be followed by a buffet dinner of home-cooked food from many cultures. Nkoli will speak after the dinner. A cultural event including poetry reading and musical entertainment will follow Nkoli's speech. The evening will end with a big dance.

On Sunday, organizers plan a session in which representatives of the local groups who have endorsed Nkoli's visit will meet and talk about doing political work in coalition in Boston. Among the endorsing groups are: Multicultural Project, Inc., *GCN*, Mobilization for Survival, Resist, the Association of Massachusetts Asian Lesbians and Gay Men, Mass ACT OUT, Fund for a Free South Africa, Mozambique Support Network, Boston Human Rights Commission, Multicultural AIDS Commission, Radical America, Disabled Women's Liberation Front, Say It, Sister!, and ADODI.

Angela Bowen, NCBLG co-chair and one of the organizers of the Boston leg of the tour, told *GCN* she hopes Nkoli's visit will galvanize "so many types of groups that maybe wanted to work together but so far, never have. Hopefully he'll leave behind a working group to work in coalition beyond this event."

*Note: Child care will be provided for the Boston events surrounding Nkoli's visit. All events will be wheelchair accessible, and Nkoli's speech will be sign-language interpreted.* □



Ben Thornberry

## Gay men and lesbians participate in decolonization march

The English language banner is displayed as gay men and lesbians joined approximately 3000 people in an August 12 march and rally demanding decolonization for Puerto Rico. The fact that a contingent of gay men and lesbians participated in the event and that an openly gay speaker was invited to speak at the rally reflected an increase in lesbian and gay visibility within the Puerto Rican independence movement, (see *GCN*, Aug. 20). Response from the crowd to Francisco Dominguez, the speaker, as well as to the banners held by the gay and lesbian contingent, was warm and respectful.

□Ana Ortiz

## DDI trials to begin this month

*AIDS activists and researchers are optimistic about the drug's treatment IND status and proposed "parallel track" testing*

By John Mercuri Dooley

BOSTON — Government-sponsored trials of DDI, a promising drug that inhibits reproduction of HIV, are set to begin in Boston and other cities in mid-September. In addition to those people with AIDS who will participate in the trials, thousands of others will have access to the drug through a precedent-setting expanded distribution plan, expected to receive approval from the Food and Drug Administration by September 15.

In its first phase of clinical trials, the experimental drug — dideoxyinosine, or DDI — was shown to be less toxic than AZT, the only drug licensed in the United States to fight HIV. Now, in this second phase of trials, researchers will attempt to determine how safe and effective DDI is on its own and in relation to AZT. 1,000-2,000 PWAs will be enrolled in trials at approximately 30 sites nationwide. In Boston, the two-year trial process will be conducted at Beth Israel, Boston City, New England Deaconess and Massachusetts General hospitals.

"A year ago we were trying to find anything else (other than AZT) that might work. Now we've got agents that appear to have some effect and we can figure out where they fit in vs. AZT," said Margo Heath-Chiozzi, AIDS specialist for the Infectious Disease division at Beth Israel. "Having AZT as the only licensed drug is really quite limiting to the vast number of people who don't participate in trials."

Heath-Chiozzi and others are also hopeful about the FDA's plan for expanded distribution, known as treatment IND (Investigational New Drugs). Usually, a drug's effectiveness must be proven before the FDA will grant it treatment IND status, a process which can take as long as two years. Under the terms of this treatment IND, DDI will be made available to PWAs unable to tolerate AZT at the same time as tests for DDI's effectiveness are underway. According to the FDA's Brad Stone, if this plan passes government inspection "it will be probably the earliest treatment IND ever approved for any drug."

Bristol-Meyers, manufacturer of DDI, submitted a treatment IND proposal Aug. 15. The FDA is expected to respond within 30 days. AIDS researchers and activists contacted by *GCN* seemed almost certain that the drug would obtain treatment IND

status.

Treatment IND is not the only method of expanded distribution being considered for DDI. Details of the "parallel track" plan announced in June are still being worked out, according to Ellen Casselberry, spokesperson for the National AIDS Program Office. The parallel track would allow limited distribution of drugs after their safety has been established and after trials for effectiveness are fully enrolled. Doctors would provide data on their patients involved in the plan, thus forming a source of information parallel to the formal trials.

"It's hard to say how parallel track will affect DDI and other drugs. How much it will differ from treatment IND isn't clear," Stone said.

Drugs approved for the parallel track "would be made available to people who cannot participate in trials because of other medication, inaccessibility or other factors," according to Casselberry. "Evidently the parallel track would make drugs more broadly available, as I understand it. Treatment IND is a narrower scope; parallel track is broader," she said.

While doctors and other experts are excited about the likely benefits of DDI, they caution that it is too early to give the drug an unconditional seal of approval. In fact, some side effects have already been noted.

"They've discovered serious toxicities with DDI that are potentially very dangerous," said Fred Mandel, executive director of the Community Research Initiative of New England, a community-based AIDS research group based in Boston. "The toxicity is a very painful neuropathy — pains in the arms and legs."

Beth Israel's Heath-Chiozzi pointed out that doctors are most "frightened" of this neuropathy but that other side effects have also been reported, including elevated uric acid, which causes gout, and pancreatitis, or inflammation of the pancreas. She said that the neuropathy may not go away for some patients.

It is also possible that more side effects may emerge. "We're in a bind in terms of approval, because you don't want to kill people or cause permanent neuropathy. You don't want to trade quick approval for health of patients," Mandel said. "There

Continued on page 7



GCN Job Opening

Staff Writer/Circulation Co-Coordinator

Available in October/November. Research, investigate and write news stories about Boston/New England and also stories with a national scope. May include some analytical/feature writing as well. Share responsibilities with other staff writer for coordinating weekly mailing of paper and processing subscriptions.

Qualifications: Strong writing skills and ability to write several stories under weekly deadline pressure. Knowledge of local/national lesbian and gay community and issues helpful. Strong organizational and record keeping skills and knowledge of data entry and/or computers also helpful.

Deadline for application: October 6, 1989

All GCN positions require commitments to lesbian/gay liberation, feminism, and anti-racism, an awareness of class issues, and a commitment to collective decision-making.

Salary/Benefits: All positions pay \$200/week and include health/life insurance, routine health care through the Fenway Community Health Center, sick leave, and four weeks paid vacation. GCN offers staff members responsibility for their own jobs, with flexibility and ample room for innovation.

To apply: Please send resume and cover letter to:

GCN Job Search Committee  
62 Berkeley Street  
Boston, MA 02116

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Letter and “Speaking Out” contributions must be TYPED and DOUBLE-SPACED. Letters can be NO LONGER THAN TWO PAGES. “Speaking Out” contributions can be NO LONGER THAN FOUR PAGES. Send to: Community Voices or Speaking Out, GCN, 62 Berkeley Street, Boston, MA 02116.

Incest and intergenerational sex

Dear GCN:

I read Bill Andriette’s “Speaking Out” (GCN, July 23-29, 1989). I want to say that I emphatically agree with and support Liz Galst’s response (GCN, August 20-September 2, 1989). But I have a few more comments on the subject of incest and “intergenerational” sex.

I am an incest survivor with multiple perpetrators. What can I say to Bill Andriette except that the horrors of incest are REAL, and they follow the survivor into his/her adult life. I especially found particularly obscene the part of Andriette’s comments where he equated bodily responses of pleasure with consent. What he is saying to children, and to adult survivors, is: if a victim doesn’t show bruises, marks or a sign of struggle, then it must be assumed that the child “really wanted it” and no abuse occurred. But I think Liz Galst covered the oppressive absurdity of this assumption quite well in her response.

What hasn’t been covered is the inherent sexism in the whole concept of “man-boy love” in the discussions I’ve seen and heard of it. “Man-boy love” organizations seem to posit that men and boys don’t and can’t be victimized by sexual abuse. The whole

subject of women and girls is strangely absent in pedophile discussions. When there are discussions of female incest victims and survivors, not a word comes from the “man-boy love” advocates. The implicit message is that it is acceptable for girls to be incest survivors, as long as they stay in their place and don’t mess with the boys. Girls don’t really exist, they don’t count in this male-separatist view. But then someone like Mike Lew comes along and writes a book with the apparently heretical information that sexual abuse and rape does happen to (gasp!) men and boys. The “man-boy love” people don’t want to hear this. “Real men” and boys who will grow up to be “real men” aren’t supposed to be victims the way women are. The pedophile ideology is that boys are aided, rather than harmed by sexual encounters with adults. Mike Lew’s book contradicts this.

What is particularly significant to me is the silence (so far) of male incest survivors throughout this debate. Is it possible that male survivors, on some level, are hearing the voices of their perpetrators in the views of “man-boy love” advocates?

“Man-boy love” advocates say that they don’t intend to abuse. This is one of the keys — “intend.” Most pedophiles contend that they are against abuse, but what they do isn’t really abuse — the same line, if the boy seems to enjoy it, if he responds, if he doesn’t fight back hard enough — well then, he “really wants it.”

In my personal life and in mixed-sex incest survivor groups, I have heard the voices of male survivors breaking their silence. Some of them have talked of meeting adult “lovers,” of swallowing their line about “initiation,” of believing that they “really wanted it.” Later, the real horrors of what has happened reveal themselves in nightmares and flashbacks.

I want to say that I share solidarity and common ground with male incest survivors. I do not with most advocates of “intergenerational” sex (I wish “intergenerational” wasn’t used as a euphemism for “child-adult.” I have been in adult intergenerational relationships). I have a copy of Mike Lew’s book, along with books directed to female survivors. It is a valuable resource for any incest survivor, regardless of the gender.

Sincerely,  
Nina Boal  
Baltimore, Md.

Staff activists sleeping on the job?

Dear GCN:

As a weekly gay newspaper GCN is always looked forward to with pleasure: it keeps us up with “our” news and that of other minorities and marginalized people, it reviews and provides us a forum for letters and commentaries. Once and a while something truly exceptional appears that needs to be said and is said with such calm and clarity as to be truly enlightening. The article “Contesting the sexual abuse discourse,” July 23-29 was such a case.

I fear GCN staff activists were sleeping on the job when, as Bill Andriette points out, they let the interview with Michael Lew, psychotherapist and author, go over their heads. The hypnotism of “specialists” can easily take the sting out of a probing interview.

I’m a little sorry that it took a writer from another publication to catch the error of Lew’s ways. But then again, it was a writer of one of New England’s two best publications for exceptional political and social writing, *The Guide* and *Next*. As the young pups of gay publication they have a frisky way with issues and reportage that is exciting to read.

Andriette has brought up and out an enormously important, crucially central issue to our homosexuality, rights and dignity. I hope GCN will keep the pot boiling on this one and generate a solid ongoing discussion until we are well informed and educated to make sane, positive decisions supported by political action on the issues he presents with clarity and profound intelligence. At the least, I would expect GCN to get a rejoinder out of Michael Lew.

Sincerely,  
Vincent J. Luti  
Westport, Mass.

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Appreciation to Galst

Dear *GCN*:  
My deepest appreciation goes to Liz Galst for her eloquent and adroit response to Bill Andriette's naivete and viciousness concerning child sexual abuse. She used the occasion to state again, brilliantly, the true situation of incest survivors and dismantled many of the myths about us that have been obstacles to our healing. Many thanks.

Sincerely,  
Linda L. Anderson  
New Haven, Conn.

The real obscenity at hand

[*GCN received a copy of this letter to the Provincetown Advocate — Ed.*]

Dear Editor,  
I am writing in response to the uproar over Provincetown's Gay Pride Parade. I am an elected member of the Morris County (N.J.) Democratic Committee and a member of the Executive Committee of the Gay Activist Alliance in Morris County. I have vacationed in Provincetown for the past 25 years, enjoying the diversity and beauty of the town.

Yes, "The Sign" carried by an ACT UP member in the Pride Parade was tasteless and offensive. But the real obscenity was not in that sign; it was in the BB shot fired at Chris Alvarex — a shot fired by someone who came to the parade armed, intending to injure someone. In addition, the fact that so much attention can be focused upon one person carrying one offensive sign, obliterating the fact that 700 people marched proudly in the parade, is further evidence of the blatant homophobia that exists in Provincetown despite the many gay-owned businesses there. Indeed, my partner and I ran into a business owner in town the day after the parade who is also a member of the Gay Activist Alliance in Morris County, and he was full of outrage at the offensive sign. However, when we mentioned to him the fact that a person with AIDS had been shot with a BB as he marched, he responded, "Well, it was ONLY a BB." That is the worst form of homophobia. That is obscene.

As for tasteless and offensive, the eyesore of Commercial Street known as "Shop Therapy" has no equal. Its hideous facade, coupled with its oversized buttons and bumper stickers featuring such cleverly conceived phrases as "FUCK YOU," "FUCKING BITCH" and "EAT SHIT AND DIE," is a daily offense to all (especially since many of the buttons and bumper stickers displayed there are at a youngster's eye level). Surely it is more offensive than a single tasteless sign carried by one individual in a crowd of 700.

Very truly yours,  
Ellen Castelli  
Riverdale, NJ

Economic politics of women's music

Dear *GCN*:  
I am writing in part to say that it is nice to see that *Gay Community News* is once again covering women's music with some regularity; it is important for us as a community to give both praise and just criticism where and when it is due. But I am also writing to ask that women's music (and women's culture in general) be viewed in a broader context. I have never seen any articles (in *GCN* or elsewhere) examining the economic politics of the woman's music scene.

As someone who has followed women's music for fifteen years now, it seems to me that it is time we begin examining the class politics behind what gets recorded and who gets to record. This letter is prompted by Noelle Hanrahan's review of *Syzygy*. While I think that we can all agree that any manifestation of lesbian-feminist consciousness is a good idea I must admit that I have never heard of an independently produced album of women's music which was not made possible by the class backgrounds of the women artists involved. Because recording technology is so expensive this has created a situation in which only middle-, upper-middle class and wealthy women have the privilege and access to make their visions and ideas be known to the rest of us.

I think it is a mistake to pretend that women's culture exists outside of economic

and class realities — and that these same realities are the very ones which silence some women and allow others access to influence women's culture and other women's lives.

I am not suggesting a ban on reviewing independently produced women's music, but I would like to see some acknowledgement in a review — as in Noelle Hanrahan's of *Syzygy* in which she notes that the album is "especially noteworthy because it is self-produced" — that access to the technology of record production (as well as much film and book production) is beyond the economic reach of poor and working class women.

I think that making such distinctions will help further dialogue on both class and cultural issues in our community and help make sure that those whom Holly Near calls "cultural workers" do not become "cultural bosses."

Yours,  
Susan Fromberg  
Arlington, Mass.

Eddie 'Boogie In Your Butt' Murphy homophobic once again

[*GCN received a copy of this letter to Rolling Stone magazine in response to the interview with Eddie Murphy in their August 24, 1989 issue. — Ed.*]

Dear *Rolling Stone*,  
Personally I could care less what Eddie "Put Your Mouth on Me" Murphy does with various parts of his body but, in stating that "I've never had a dick in my ass or in my mouth!" as a defense of rumors of him being gay, Mr. "Boogie in Your Butt" Murphy conveniently neglects to mention if he has ever put *his* dick in any male orifice. Poor Eddie; why is he so obsessed with these rumors and so virulent in his homophobic remarks? If Murphy would reconsider and see a "fucking psychiatrist" to work on a less-used organ in his body (his brain), he might add a new phrase to his scatological vocabulary: reaction formation.

Peter Manale  
Jamaica Plain, Mass.

Transsexual/Transvestite Renaissance!

Dear *GCN*:  
The Renaissance Education Association is a non-profit support organization for transvestites, transsexuals and their friends. Unlike other similar groups with which you may be familiar, Renaissance prides itself on its strong anti-discrimination policy. We are open to all persons regardless of biological gender, gender orientation, sexual orientation, age, race, color, national origin, religious affiliation or physical disability. We also conduct an extensive outreach and education program in the general community. Clearly, we are not merely a "social club" for men who like to wear dresses.

For some time I have been very concerned about the plight of transgendered persons in prison. Because of our exposure in the national mainstream media, I have received many letters from my brothers and sisters behind bars. They tell many sad stories of sexual abuse, bureaucratic insensitivity and deep personal confusion.

I know of your work on behalf of prisoners, for I regularly read the personal ads you so generously provide prisoners. As a matter of fact, I have had several satisfying penpal relationships with people I have met through these ads. It seems to me that if any group had an idea as to what services this special prison population needed, it would be yours. Please note that our resources are limited, but we have the will to do something. At the minimum I have considered providing free subscriptions to our monthly newsletter to transgendered prisoners wishing them. I have enclosed a sample copy for your information, and would appreciate your thoughts on the idea. Certainly, legal, medical and counseling services would be more appropriate, but I fear they are beyond our meager abilities, at least at this time.

Any ideas you may be able to provide that will help start us in this endeavor will be most appreciated.

Paul Hanson  
Renaissance Education Assoc.  
PO Box 1263  
King of Prussia, PA 19406

Safer sex: what's it to you?

By Craig G. Harris

Have you ever taken the Miller analogies? Ever play password or word association? Well what comes to mind when you hear the term safer sex? Condoms...body fluids...dental dams...on me not in me...all of the above? So many — particularly those of us who advocate AIDS prevention — have talked so much about safer sex that these have become buzz words in gay communities, if not throughout the larger society. The problem with buzz words, however, is that the more frequently such terms are used, the more clouded their meaning becomes.

The GMHC Hotline and AIDS prevention programs staff and volunteers are often asked for clarification of what constitutes safer sex. The answers don't come easy. The basics haven't changed since the onset of the AIDS pandemic: safer sex is sex which doesn't involve the exchange of blood and/or semen; latex condoms used with a water-based, water-soluble lubricant (preferably one which contains nonoxynol-9) provide the best protection against the transmission of HIV, short of abstinence or a monogamous long-term relationship with one and only one uninfected partner. But the questions we receive most are not necessarily basic in nature. They are more likely to deal with hypothetical sexual situations.

The problem is complicated by the lack of medical evidence indicating concrete risk-free sexual practices. *Safer Sex Guidelines: A Resource Document for Educators and Counsellors* produced by the Canadian AIDS Society states, "Our best information to date allows us to state that some sexual practices are safe — that is, they present no danger, no possibility of damage. We can also say that some sexual acts carry such a great risk that we encourage people to avoid them completely. However, a great many common sexual practices are neither problem-free nor always dangerous." There is a lot more grey in the area of safer sex than there is black or white. Quite frequently, we speak in terms of the spectrum of possibility of the likelihood of HIV transmission. We are not able to provide the assurance of saying that sexual practices other than frottage and mutual masturbation are 100 percent safe. We stopped using the term safe sex because even intercourse with a latex condom and proper lubrication have some risk factor due to possible manufacturing defects, or, more likely, user failure.

Terms like "risk" are scary and frustrating when we talk about life-threatening illnesses. It may be helpful for us to think about the types of calculated risks we take in other aspects of our lives and what process we undertake to arrive at decisions. When invited to a cocktail party, we may call the host or another guest to ascertain the standard dress of the affair. Before taking a long

distance road trip, we get a highway map, set aside change for the tolls and have a mechanic check the car. We *don't* step on Superman's cape, we *don't* spit in the wind, and if we have any sense at all we leave the Lone Ranger's mask alone....

It is true that every time we engage in sex that involves penetration, whether it be oral, anal or vaginal, there is some element of risk faced by both partners. That need not be frightening, however, if we realize that there are different degrees of risk and many ways to minimize risks. We know that unprotected receptive anal intercourse is the most efficient means of HIV transmission. We know that mutual masturbation is a risk-free activity. But what about all the other points along the spectrum of risk; those activities we refer to as "possibly safe" or "somewhat risky"? For instance, many are concerned about the risk of oral sex, a risk many health care professionals refer to as theoretical. Though few, if any, cases of HIV disease have been traced to oral sex as a transmission conduit, there exists the possibility of infected semen or pre-cum entering the blood stream through exposed oral abrasions. Therefore, it must be recognized that oral sex with a condom, or licking only the shaft of the penis and the balls is advised because these behaviors reduce the theoretical risk.

It should also be recognized that most safer sex guidelines were written with a bias of protecting the seronegative partner from infection by a potential seropositive partner. We don't often consider the connection between the condition of the host and the risk associated with particular sexual activities. If we view individual cases, we will likely find that sexual acts which are generally considered to be of relatively low risk may allow for the transmission of pathogens which can cause infections in the partner who is immune suppressed. Safer sex guidelines for persons with HIV disease may differ from time to time according to their condition.

Safer sex involves a personal decision-making process. The biggest barrier to changing unsafe behavior is that many people who are interested in learning how to protect themselves and their partners are looking for clear-cut answers. Often, we can't give them. All we can do is point out the probability of risk, impart information about how to minimize those risks, and provide as much updated medical evidence as possible. But the choice of how much of a risk you will take is up to you. You know the basics. You've heard the discussion. Now it's time for you to decide. What's safer sex to you?

Craig Harris is an activist/writer living in New York. He has published works in many anthologies and has been an AIDS public health worker for several years.

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# National lesbian conference planning committee holds second meeting

*Lesbians from across the country gather in Portland to plan for scheduled 1991 conference*

By Angela Bowen

PORTLAND, Ore. — I arrived at 10:30 the morning of July 20 and walked out to the baggage pickup to be greeted by a group of women, some in wheelchairs, holding a collection of bright purple balloons. No problem with identification here. We were gathering to hold the second national planning conference for the National Lesbian Conference that will take place in Atlanta in 1991. The first planning conference was in March in Durham, N.C. [see *GCN*, April 19] and the third will take place next spring, probably in April in Kansas City, Missouri.

## COMMENTARY COMMENTARY COMMENTARY

After greetings, hugs and kisses with friends met at the previous planning conference, we proceeded directly to Portland State University (PSU) and checked into our dormitory rooms. Many of the conference participants stayed in community housing, but the dorm was more convenient for disabled lesbians, who were holding an all-day meeting on Thursday. I stayed at the dorm too, both for the convenience and to be with friends.

Disabled lesbians had an excellent report to deliver on the success they had had on their site visit to Atlanta. The city officials of Atlanta were quite receptive to the committee, which pointed out places where accessibility was not available within the city. The disability committee received assurances from Atlanta officials that they would make corrections, and a group of disabled lesbians will follow through on that.

PSU is beautifully set in the heart of the city with several restaurants and small stores adjacent to the campus. The university buildings are accessible, with ramps, wide doorways, and elevators that swing open easily for wheelchairs. The bathrooms are also accessible, as are the showers in the dorm, so we were all pleased that, though some problems still remain, disabled lesbians didn't have to struggle as hard as they usually do for accommodation.

The Portland host committee did a superior job of making things convenient for us. They set up a table directly outside of the conference room and sold snacks and drinks throughout the conference days. This was not one of those situations where you had a break and ran around from one machine to another searching for something to nosh on. We felt well taken care of.

The host committee also arranged for us to have breakfast each morning in the student lounge on the first floor of the dormitory. One of the few inconveniences of the building for disabled lesbians was that the cafeteria was in the basement of the dorm, but the elevator didn't go to the basement. Those who could negotiate stairs brought food up to the tables in the first floor student lounge.

The transportation committee was superb

as well. Teams of women picking us up at staggered times meant that we could arrive at our convenience and go directly to our destination. On Friday night several cars were available at the end of the "Motherlode" concert to whisk us back to our temporary homes. (Our driver accommodated us by driving through downtown, although, as she said, she *never* went through downtown, hadn't been that way in *years*. It didn't occur to me until I was writing this that none of us even asked her why.) On Saturday, the transportation committee posted large sheets of paper on the wall for us to sign concerning our flight times and where we would be; on Sunday and Monday, they arrived either at the conference site or wherever we were staying to pick us up with a minimum of fuss and plenty of time to spare. Smoooooth.

Given the short space of time over the weekend, we found ourselves, as usual, pressed for time on Sunday. Needless to say (but I'll say it anyway), we also had our usual battles in our own variety of styles on the issues each of us felt important. In spite of all that, we did manage to put some structure in place. To my mind, though, far too much time was spent struggling over the makeup of the steering committee rather than making decisions about what each committee, including the steering committee, needed to be doing.

We decided to establish an interim committee of 14 people. The 14 women who were chosen to be on the interim steering committee will also sit on the final steering committee. The interim committee will make several decisions, one of which will be to set the criteria for the inclusion of national organizations, which have been allowed a maximum of 10 slots on the final steering committee. There will be a meeting of the interim committee in Atlanta in October, when more members will be added. By the time the steering committee meets again in January, the entire committee should be in place. The final steering committee will have 50 percent lesbians of color, 20 percent disabled lesbians, 3 old lesbians, 5 to 10 representatives from national organizations and representatives from all 10 regions.

Money was also discussed at the conference. By the end of August, \$3,333.33 must be paid to reserve space, and the planners expect each region to send money to make that payment. Additionally, regions are expected to send one third of all funds raised to the national office in Albany. (The national office will remain in Albany, N.Y. until April of 1990, when it will move to Atlanta.) Regions are also responsible for raising funds to send their representatives to any national meetings.

Donations to help with the expenses of the conference should be sent to the National Lesbian Conference, (sg.1) P.O. Box 3057, Albany, New York, 12203. □

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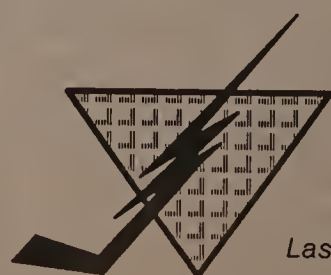
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## Frank

Continued from page 1

gress — it remains to be seen how much attention it will continue to generate. Most mainstream lesbian and gay political activists on the state and national level contacted by GCN expressed confidence that Frank will weather this storm without too much damage to his own political career or to the lesbian and gay legislative agenda.

These and other questions — many of which are of dubious newsworthiness — will continue to make headlines as long as insatiable scandal sheets continue to sell.

□ filed from Boston

## D.C.

Continued from page 1

journed to "explore ways to help make next year's conference more responsive," Cherry said.

One conference organizer, Larry Saxon, met with objecting registrants and acknowledged their frustrations, *The Washington Blade* reported. "We haven't given you a perfect conference, but if you had any idea under what regulatory restraints we worked, we would be raised to the level of gods," he reportedly said, without elaborating. □

## DDI

Continued from page 3

are also lots of other drugs around. We can't as a community get so swept up in DDI that we forget other promising drugs.... We have to keep our options open."

ACT UP's Steven Busby concurs. Summing up the concerns of many activists and researchers, he said, "The good news is that more people will be able to get the drug than it looked like a few weeks ago would be able to get it. The bad news is still that a lot of people who think they want to take the drug probably haven't thought through the issues necessary to bring them to an informed understanding of whether they want to take it or not.

"Right now DDI is an entirely experimental drug that has not been proven to be effective, much less more effective than AZT. People should not rush into an experimental treatment that they don't know a whole lot about. It's kind of like a bird in the hand as opposed to one in the bushes; sometimes you're a lot better to take something you know about than you are to take that [which] you don't know about," he said. "People must have more information before they wholesaley jump on the bandwagon." □

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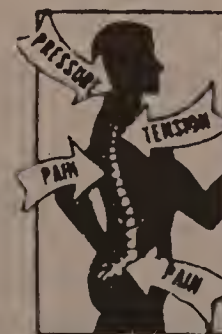
## Oops!

Bob Lederer's centerspread in GCN, August 13, contained an editing error. Under the section titled "Alternative Theories of AIDS Causes," the article should have read, "[Peter Duesberg] applied the rigorous scientific standards widely agreed upon as necessary to prove a microbe causes disease and found HIV totally lacking. While some of Duesberg's arguments against HIV may indeed be **disingenuous**, the general response of the medical establishment was silence, followed by ridicule..."

The subhead for a news article in GCN, August 20, on increasing gay and lesbian visibility in the Puerto Rican independence movement should have stated, "A contingent of gay men and lesbians is welcomed in a march demanding decolonization."

The correct address for OUT/LOOK, national lesbian and gay quarterly (reviewed in GCN, July 23) is P.O. Box 460430, S.F., CA 94146.

Our apologies.



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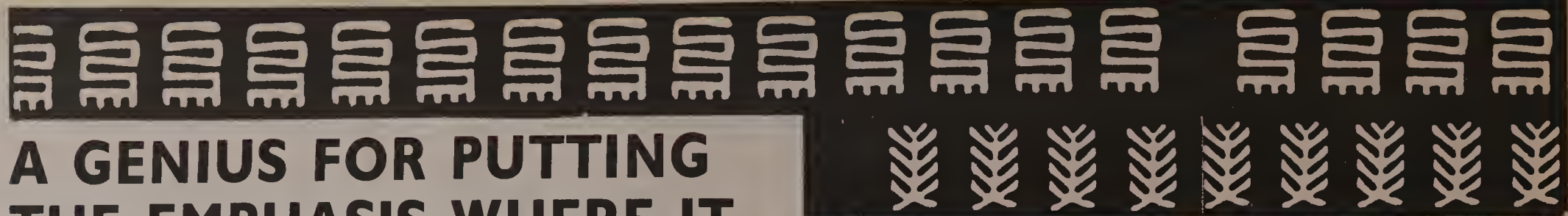
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# A GENIUS FOR PUTTING THE EMPHASIS WHERE IT BELONGS

BY EMILY ERWIN CULPEPPER

**I am angry that Pat Parker is dead. Her poems have become my companions in living, organizing, and teaching. I had looked forward to growing old with her continuing reflections, for her bold voice has always touched a nerve of raw honesty with both urgency and gentleness.**

I am fortunate to have had the incomparable experience of hearing Pat Parker read many times, while I lived in her home community of Oakland and while helping to produce the 1978 Boston performances of "The Varied Voices of Black Women." Who could forget her dynamic presence, dressed all in black, leading the call and response of her choral poem, "Movement in Black"?<sup>1</sup> Parker's own voice is vividly varied, and she can preach/shout a poem or leisurely caress it. Her subject matter ranges over equally varied realities, offering explicit and exquisite reports from the front lines of love and politics.

Pat Parker's poems are a primary asset for feminist teaching. I have called on her lessons in courses on Feminist Theory, Feminist Ethics, Women, Religion and Sexuality. When white students become defensive about racism, Parker opens up new frankness and new ideas. I read "For the white person/who wants to know/how to be my friend."<sup>2</sup> The beginning immediately gets their attention: "The first thing you do is to forget i'm Black./ Second, you must never forget i'm Black." Then the class starts to get beyond the liberal b.s. The title poem of *Womanslaughter* propels us beyond the awful facts of violence against women and into a discussion of how to "come strong" in the face of it.

When I taught lesbian material to a huge lecture course for the first time, struggling with smirking alienated jocks and whispering flirting frat members, Pat Parker was there. That class was never the same after I ended a lecture one day with "For The Straight Folks/Who Don't Mind Gays/But Wish They Weren't So BLATENT."<sup>3</sup> Parker's poems have a genius for putting the emphasis where it belongs. That day her poem's angry and funny turn around ("Fact is, blatant heterosexuals/are all over the place.") named the reality in the classroom and they did, yes they did, know what hit them. That is consciousness-raising.

At a conference of religion scholars, the discussion of Jim Jones' Guyana genocide muddled along off the mark as they pondered the problems of new religious movements and how this one took such a tragic, suicidal turn. Pat Parker's political analysis reverberated in my head until I had to rise and recite a remembered fragment of the refrain in "Jonestown."<sup>4</sup> She uses the lens of Black common sense "race education" to examine reports from Guyana: "Black folks do not/Black folks do not/Black folks do not commit suicide." A genius for putting the emphasis where it belongs.

Parker was able to do this, I think, because she wrote about issues as she lived and thought through them. Not only does she not censor her thoughts, her poems often give us the gift of sharing her thought process. Seeing her mind at work, tracing the sensibilities that inform her feelings and commitments is precious testimony. Issues that often mark battle lines/trashing lines become earnest intimate conversations in Parker's poetry. The insights are no less emphatic for it, but they offer a model of thinking with each other, rather than trading rhetoric. In the wearying feminist controversies over sado-masochism, for example, I am immeasurably strengthened by rereading her reflections in "bar conversation."<sup>5</sup> Asked to be an advocate for lesbian sado-masochism, Parker brings into the conversation memories of "activist dykes." "Is this what it was all about?" she asks as she polls the women in different scenes of remembered struggle. And she concludes, "We need not play at being victim/we need not practice pain/we need not encourage helplessness/they lurk outside our doors/follow us through the streets/and claim our lives daily." Giving this poem to

women angry over my "nonsupportive position" has helped us keep working together even while disagreeing. This kind of witness to her own inner process means that Parker's poems often function as guides as we navigate the rougher areas of radical coalition politics.

I have stressed the role Parker's writing has in feminist theory-making in and out of academia because — I am ashamed to admit it — her work in this regard has been overlooked by too many sisters. It has been "unsung in a way," as Beverly Smith put it (GCN, June 25, 1989). If we reduce our vision to stargazing, we fail to expand our conception of the varied forms in which ideas are developed. Parker herself once commented on this at a poetry reading. Was it racism or classism or sexism, she wryly wondered, that led folks to sometimes think that the plain speech in her poems meant they weren't hard to write?

Pat Parker crafts regular speech into a vehicle for complex meanings and consciousness-raising. As an activist thinker, she plumbs the whole of herself for depths of meaning. In her five books of poems, you will find echoes of her Texas Bible belt childhood right along side some sizzling lesbian love verses. (Will her erotic poem "My baby is a bass player" ever be published?) Lesbians and alcoholism are placed in a personal/political context in the title poem of *Pit Stop*.<sup>6</sup> Such serious subjects are explored forcefully, yet Parker also laughs with herself/with us over relationships ("Non-monogamy Is A Pain In The Butt"), consumerism ("Fuller Brush Day"), and roles ("my lady ain't no lady").<sup>7</sup> Having endured many years of one-year positions as an itinerant academic, I especially take heart from her answer to those who ask "Have you written anything new?" She runs down the dilemmas of an activist who tries to steal moments from working to write, who has no paid retreat: "and I get a call/from my sister/who wants me/to come read/for her college/but they only have/money for advertizing/and I see me/giving Ma Bell/a poster/for my January bill."

It is the gift of her presence as an activist thinker that I particularly want to honor. As Parker says in "legacy" (a quintessential response to fears about lesbian parents), she comes from "a legacy/of doers/of people who take risks." Parker names her own legacy well. What she passes on in that poem to her daughter, we would all do well to carry on: "Take the strength that you may/wage a long battle./Take the pride that you can/never stand small./Take the rage that you can/never settle for less."

You may notice, reading this, that I cannot bring myself to write about her work in the past tense, even though this past summer solstice her friends gathered and buried her. I hope this elegy conveys why. Pat Parker is a working woman's poet, an activist's poet, a grass roots theorist's poet. In the heat of living and doing, her writing teaches us how "to suck a ray of sight from the fire."

#### Endnotes

Numbers following poems cited in the text correspond to the following books of poetry by Pat Parker. See bibliography for complete information.

<sup>1</sup>*Movement in Black*

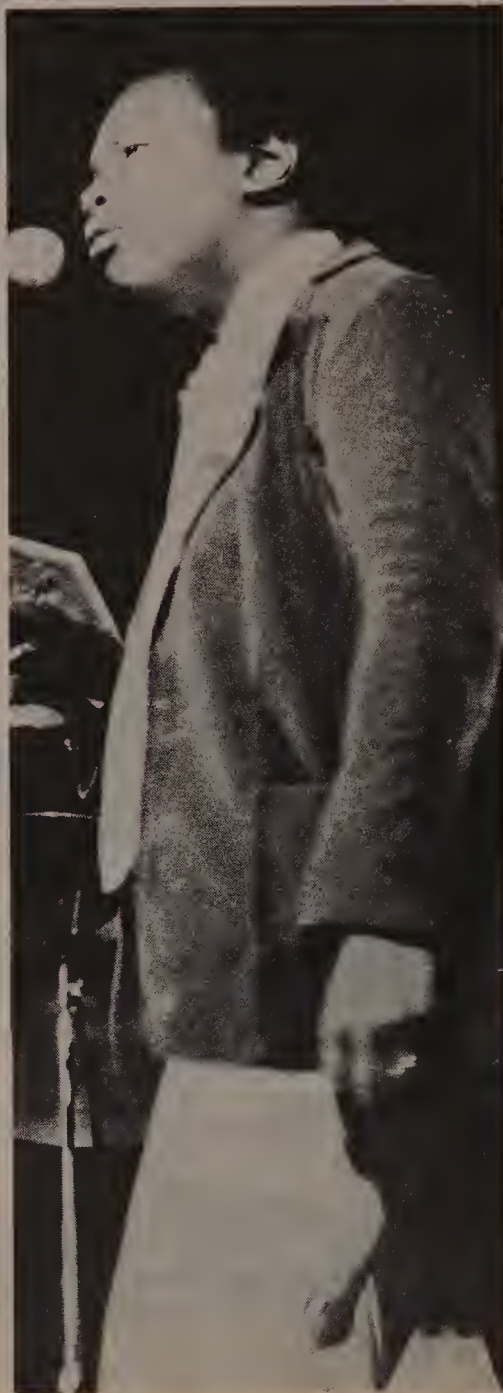
<sup>2</sup>*Womanslaughter*

<sup>3</sup>*Jonestown and other madness*

<sup>4</sup>*Pit Stop*

<sup>5</sup>*Child of Myself*

*Emily Culpepper is a longtime lesbian feminist activist in and out of the boundaries of academia. Currently she is Assistant Professor of Women's Studies and Religion and Director of Women's Studies at the University of Redlands in California.* □



Jane Motley

# With Fire in Her Eyes\*

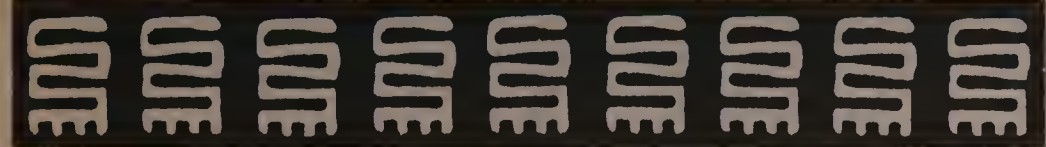
## A FAREWELL TO PAT PARKER

*Poet and feminist health trailblazer Pat Parker died of cancer at the age of 45 on June 17, 1989 in Oakland, Calif. She leaves her lover, Marty Dunham, and her two children, Cassidy Brown and Anastasia Dunham-Parker (see obituary, GCN, June 25, 1989).*

*These tributes were compiled with the help of Beverly Smith*

\*from Audre Lorde's foreword to *Movement in Black: The Collected Poetry of Pat Parker* (see bibliography)





# A PIONEER IN FEMINIST HEALTH CARE

BY DEBBIE GREGG

The community lost a very special member on June 17, when Pat Parker died. Pat was many different things to different people. To me, she was a friend, boss, co-worker, political mentor and fishing buddy. I worked with Pat at the Oakland Feminist Women's Health Center, where she served as board member and medical coordinator from 1978 to 1987.

Through her hard work and dedication to the Center, Pat made an enormous contribution to the feminist health care movement. Pat spent nine years helping the Center grow and expand, and in so doing touched the lives of thousands of women and men. When Pat arrived at the Center, it consisted of the one site in Oakland, offering gynecology and family planning, pregnancy screening, first trimester abortion, self-help classes, sexually transmitted disease screening and vasectomy. By the time Pat left — in order to concentrate on her writing — the Center had expanded to six clinic sites with several new programs, serving women and men throughout Northern and Southern California.

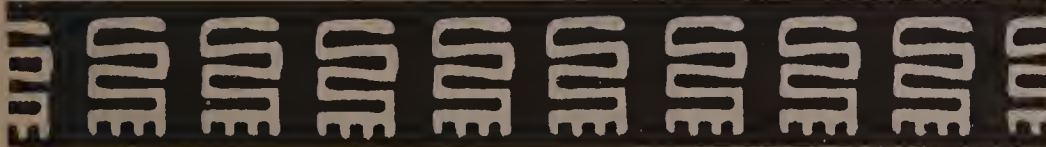
A short history of the growth of the Center will give an idea of the many things Pat was doing when she wasn't writing or reading her poems. In 1983, the Center started the first woman-controlled sperm bank in the world; it became international news that "those Oakland feminists" were inseminating lesbians and single heterosexual women as well as married couples. In 1984, Pat was instrumental in starting the Center's second trimester abortion program, so that women over 12 weeks pregnant could receive safe, supportive services

without having to go to a hospital.

Also in 1984, Center staff started the Birth Options program. Birth Options provided prenatal care and delivery (predominantly home births) as well as many extras such as classes in cross-cultural birthing techniques, prenatal dance sessions, and the services of a Chinese medicine practitioner. In 1985, Pat helped the Center survive the anti-abortion firebombing of our Los Angeles clinic, and helped reopen the clinic in record time. Except for what Pat believed was an act of the goddess, she would have lost her life in that firebombing: she had intended to sleep at the clinic the night that it was attacked, but changed her mind at the last minute and went to stay with family.

As medical coordinator at the Center, Pat was responsible for setting an extremely high standard of care and she made sure that clinic staff followed this standard consistently. Pat was a strong advocate for client's rights and for self-help. She believed that for women to be in control of their bodies, women's health care must be in women's hands, medical information must be demystified and shared, and individuals must be empowered to play an active role both in using clinic services and in maintain-

Continued on page 12



# GIFTS OF A MENTOR

BY AYOFEMI STOWE FOLAYAN

Wednesday, June 21, 1989, was the annual summer solstice, that point in the celestial calendar that marks the longest day in the year. The gift of extra daylight was appropriate: one of the leading lights in the constellation of lesbian luminaries had dimmed with the death of writer and activist Pat Parker the preceding Saturday. Like the cavernous "black holes" in space, those super-charged masses of energy that no longer directly transmit their starlight to earth, Pat Parker leaves behind a legacy of words and deeds that will continue to resonate long into the future.

I had the good fortune to provide transportation for Pat during her last visit to Southern California in March of this year, when she read as part of the Celebration of Women's History at California State University, Los Angeles, with poet Cheryl Clarke. This reading was especially important to Pat, because she would have a chance to fulfill a longtime desire to share the stage with her two sisters, Ethel and Diane, in the reading of her narrative poem, "Movement in Black." Her excitement and nervousness were evident as she rehearsed the quartet of readers (which also included her niece and myself). During the actual reading, Pat was clearly bursting with pride as she introduced her sisters to the audience.

The passionate connection with her family is also illustrated in the epic poem, "Womanslaughter," which recounts the murder of Pat's third sister. In addition, many of Pat Parker's poems celebrate her relationship with her partner. Parker also had two children, and during her visit to Southern California she made a point of finding special gifts for them.

Pat Parker reached out in a loving and inclusive way to people all over the country in her writing and public appearances. She always had time to talk with members of her audience after readings and to respond personally to letters. She frequently reminded us all, by her example, of the importance of mentorship within our community, passing on to others the information and experience she had accumulated from her participation in community organizations as diverse as the Black Panthers and the Feminist Women's

Health Center.

Her poetry addressed issues of liberation and empowerment as well as publicly asking dangerous questions, such as "What really happened in Jonestown (where 900 mostly Black people, many from the Northern California area, supposedly "committed suicide" in November of 1978)?" A prolific author, Parker's published works include *Pit Stop*, *Womanslaughter*, *Movement in Black*, and *Jonestown and Other Madness*. She also created a record album with feminist author Judy Grahn.

On her final night here in Los Angeles, Pat arrived at her reading decked out in her "Texas shitkicker" outfit, complete with leather boots and an enormous broad-brimmed black "cowgirl" hat. She read some of her poetry, then struggled through handwritten notes in her journal to share a short story about being caught by her father making love with another girl when she was an adolescent. The audience was enveloped by the magic of Parker's voice and words.

After the reading, we went to The Connection, a local women's bar. There, Pat Parker played darts and Ms. PacMan with the same full-throttle intensity that was the hallmark of her life and work. I am grateful that my own life was illuminated by her energy and vision. As a writer and activist, it inspires me to carry on the torch she bore with such inspiration.

*Ayofemi Stowe Foloyan is a lesbian writer and activist living in the Los Angeles area.* □



# THE FIRST EVERYTHING

BY JEWELLE GOMEZ

There is a quiet genius in being the one to ask the questions — a power more subtle than the bombast of those who think they have all the answers. "Where will you be?"\*

Perhaps it is in perceiving that there is a question at all. Or in daring to ask. Pat Parker's enduring influence lies in her ability to question.

She made her life a question — a challenge to the expectations about how a black woman should live in the world. The ways we should look, talk, act were all open for discussion once Pat opened the door into her life by writing down the words that described her desire and her political perspective. "Where will we be when they come?"

By confronting all of the historical, cultural and political expectations that burden women in general and women of color in particular, she gave hope to so many of us who thought we were alone. Pat had the courage to be the "first black," the "first lesbian," the first everything. She put the personal actively at the core of her political world and her writing career, making it clear we didn't have to ever be alone. "Where will we all be..."

*Jewelle Gomez is the author of Flam-ingoos and Bears, Grace Publications.* □



# ON MEETING PAT PARKER AT SPELMAN

BY ANN ALLEN SHOCKLEY

Pat Parker's death came as a surprise to me. Living apart from the West Coast, I had no idea she had been ill. It seems only yesterday, though it was actually two years ago, that I first met her on the Spelman College campus where we both participated in the National Women's Studies Association conference. (Though I met Pat in 1987, my correspondence with her goes back to 1975, after I read *Child of Myself* and the 1973 edition of *Pit Stop* with the black cover and no publisher noted.)

I can recall that Friday at the conference

Continued on page 12

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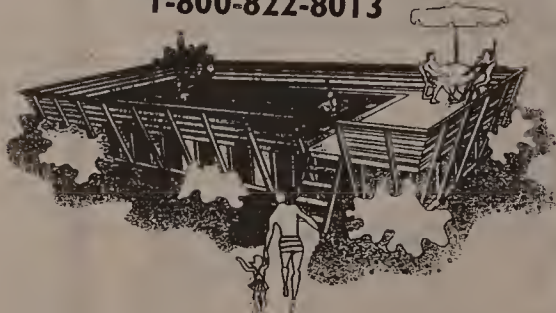
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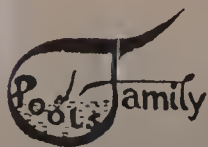
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# 'How wonderful to be in a room full of old lesbian peers'

A personal look back at West Coast Celebration II and Conference of Old Lesbians

By Kate Rosenblatt

Dinnertime, Friday, August 4, 1989. I looked around the dining room of the Seven Hills Conference Center at San Francisco State University. The room was packed with women, mostly old women — women over 60, all Lesbian! It was the beginning of the Old Lesbian Conference and Celebration II.

What a wonderful feeling to be in a roomful of old Lesbian peers, to look around and see the gray and white heads, to hug and be hugged by friends I haven't seen in ten years or ten months. We call ourselves old as a political statement and a reality.

From Friday evening to Sunday noon we met, talked, listened, laughed and cried together. We all met in small groups on Saturday morning, by age, to do consciousness-raising on ageism. In the afternoon we had workshops on Coming Out after 60, Alternative Housing, Legal Issues, Spirituality, Contributions and Concerns of Women of Color, etcetera.

We came from Massachusetts, Texas, New York, Canada and London. There were 14 women between the ages of 75 and 85, and 35 women under 60 who were partners of old Lesbians or who had worked on the planning committee. All told, we were slightly over 200 women.

War veterans, Jewish women, writers gathered together to discuss common issues and problems. A grass roots political caucus evolved to form a national activist group which would speak to matters which con-

cern us all and which would meet regularly between conferences to keep up work on educational projects and plan actions to address organizations and legislatures when our voices are not being heard.

We danced together on Saturday night and circled and chanted at noon on Sunday. Can you believe our diversity? Life-long dykes in their 80s, women who came out after reaching 70, women who experienced the oppression of the '30s, '40s and '50s, others who had raised families and then come out in the second wave of feminism — mothers, grandmothers, great-grandmothers, civil rights activists, bar dykes, closeted executives, school teachers — we were all there!

Some will say it was better/worse than the first conference. It was different, as number three will be something else. Old Lesbians are a diverse group with varying backgrounds and experiences, and each conference will reflect a facet of that variety.

I renewed friendships, met new women, talked in small groups with women with whom I shared common interests, danced and played. It was a mellow time and I left with a warm glow and a feeling of solidarity generated by our interchanges, our commonalities and our differences. □

Kate Rosenblatt was a member of the planning committee for West Coast Celebration II and Conference of Old Lesbians. □

# Dykes to Watch Out For





Spelman

Continued from page 9

in Atlanta, a hot, muggy, typical Georgia afternoon, when we sat on the steps of the Helen T. Albro Guest House in which Kitchen Table: Women of Color Press was hosting a reception for the Women of Color authors. There we talked leisurely about writing, and I told her how I could relate to her poem, "Maybe I Should Have Been a Teacher." As we chatted, a woman arrived for the event, greeted Pat familiarly, and positioned her camera. Pat asked to include me and moved closer. We placed friendly arms around each other.

That night, I went to hear her read, sharing the podium with Minnie Bruce Pratt in Sisters Chapel. She had on a white pant suit, black shirt and boots. When she read "Movement in Black" with a chanting chorus of hurriedly rehearsed young black poets attending the conference, she received an ovation.

I am glad that I finally got to meet Pat Parker, to hear her, and to share some private space. As a forerunner, Pat paved the way and served as a model for younger black lesbian poets to come forth and have their voices heard in rage, joy, beauty, and song. She will be missed. I shall remember always that Spelman first and last meeting.

Ann Allen Shockley is the author of numerous works, including Say Jesus and Come to Me and The Black and White of It.

Health

Continued from page 9

ing a state of good health.

Pat was adamant that quality health care be accessible to all women, including women of color and working class women. I vividly remember her telling us about her experience as a teenager, almost dying from an illegal, botched abortion. Her comment was, "In view of the abortionist's lack of skill I should have died, but I was poor and Black and I was too stubborn to die." It was crucial to Pat that the Center have a sliding fee scale, accept medical, and have women of different ethnic backgrounds working in the clinic. In 1986, Pat made a trip to the Caribbean to bring both the cervical cap and self-help techniques (such as the self-cervical exam) to a group of women starting a clinic there.

Pat was in charge of the staff training program at the Center and applied her considerable energies to upgrading staff skill levels on a regular basis. As is true of most of the staff, I have Pat to thank for everything from my ability to draw blood to my ability to understand a lab report. One of my favorite of Pat's poems is "Maybe I Should Have Been A Teacher." — she was, in fact, an excellent teacher. This poem gives a good idea of the hectic pace of life at the Center and Pat's sense of humor. I continue to be amazed at how productive Pat was as a poet, while she was putting in 60-plus hours per week at the Center.

As a member of the Center's speakers' bureau, Pat did a lot of effective outreach to people who don't have much access to good health care. Pat spoke to teenagers at high schools in and around Oakland about everything from birth control to abortion to STDs. She had an amazing ability to capture and keep the interest of students who would normally "shine" a speaker on. And she spoke to women at Santa Rita Jail about everything from lesbianism to how to prevent and treat vaginal infections.

In addition to Pat's contributions to feminist health care, I'd like to mention a little about her political contributions to the community. On a personal level, Pat was upfront about all sides of herself: she was a revolutionary, Black, working class, lesbian/feminist poet, and she refused to keep quiet. Pat was an inspiration to me and to many others who worked with her. When I wanted some advice or help understanding what was going on in the world, Pat was the first person I asked. Her political convictions were born of experience: of growing up "barely working class" in Texas, of watching comrades in the Panthers being gunned down by police, of talking to Iranian women about holding CIA spies hostage in the midst of revolution.

Pat was enormously practical about social change. She avoided dogmatism and empty intellectualizing and instead spoke of real things that touch real people. Pat was a revolutionary because she cared about life. She often said we must fight for revolution here in the U.S. (and not just in the third

world) because it was for ourselves and our children that we fight, and we shouldn't expect others to do our dirty work for us. (My favorite of her poems is "Legacy," written for her daughter so she would know her her-story.) Pat helped found the Black Women's Revolutionary Council and the 11th Hour Battalion (a revolutionary, working class lesbian organization). One year the Battalion printed T-shirts and Pat provided the slogan: "We are the masses and intend to kick asses."

Pat the individual was many other things as well: a caring mother, a devoted lover to her partner, a very skillful fisherwoman (I'll always treasure our Sunday mornings on Angel Island, fishing and crabbing) and a mean softball player.

Pat is deeply missed now that she is gone, but she left behind much for us to remember her by.

Debbie Gregg is on the Board of Directors of Women's Choice Health Clinic in Oakland, Calif. and is a former staff member of the Oakland Feminist Women's Health Center. She is a 30-year-old revolutionary lesbian feminist.

Huey

Continued from back page

that is the case; I rather doubt it. But whatever the case is, we know that homosexuality is a fact that exists, and we must understand it in its purest form: that is, a person should have their freedom to use his body in whatever way he wants.

That is not endorsing things in homosexuality that we wouldn't view as revolutionary. But there is nothing to say that a homosexual cannot also be a revolutionary. And maybe I'm now injecting some of my prejudice by saying that "even a homosexual can be a revolutionary." Quite the contrary, maybe a homosexual could be the most revolutionary.

When we have revolutionary conferences, rallies, and demonstrations, there should be full participation of the gay liberation movement and the women's liberation movement. Some groups might be more revolutionary than others. We should not use the actions of a few to say that they are all reactionary or counterrevolutionary, because they are not.

We should deal with the factions just as we deal with any other group or party that claims to be revolutionary. We should try to judge, somehow, whether they are operating in a sincere revolutionary fashion and from a really oppressed situation. (And we will grant that if they are women, they are probably oppressed.) If they do things that are unrevolutionary or counterrevolutionary, then criticize that action. If we feel that a group in spirit means to be revolutionary in practice, but they make mistakes in interpretation of the revolutionary philosophy, or they do not understand the dialectics of the social forces in operation, we should criticize that and not criticize them because they are women trying to be free. And the same is true for homosexuals. We should never say a whole movement is dishonest when in fact they are trying to be honest. They are just making honest mistakes. Friends are allowed to make mistakes. The enemy is not allowed to make mistakes because his whole existence is a mistake, and we suffer from it. But the women's liberation front and the gay liberation front are our friends, they are potential allies, and we need as many allies as possible.

We should be willing to discuss the insecurities that many people have about homosexuality. When I say "insecurities," I mean the fear that they are some kind of threat to our manhood. I can understand this fear. Because of the long conditioning process which builds insecurity in the American male, homosexuality might produce certain hang-ups in us. I have hang-ups myself about male homosexuality. But on the other hand, I have no hang-up about female homosexuality. And that is a phenomenon in itself. I think it is probably because male homosexuality is a threat to me and female homosexuality is not.

We should be careful about using those terms that might turn our friends off. The terms "faggot" and "punk" should be deleted from our vocabulary, and especially we should not attach names normally designed for homosexuals to men who are enemies of the people, such as Nixon or Mitchell. Homosexuals are not enemies of the people.

We should try to form a working coalition with the gay liberation and women's liberation groups. We must always handle social forces in the most appropriate manner.

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## BLACK/OUT

Special 10th Anniv. edition of *Black/Out* now available. This bi/annual magazine from the National Coalition for Black Lesbians and Gays contains essays, reviews, poetry, news and announcements concerning the Black Lesbian and Gay community. Sample copy \$6 plus \$1 postage. 1 year subscription (2 issues) \$10 to BLACK/OUT, c/o NCBLG, 19641 West Seven Mile, Detroit, MI 48219. (ex)

## PUBLICATIONS

**LESBIAN CONTRADICTION**  
A Journal of Irreverent Feminism. Quarterly of commentary, analysis, reviews, cartoons & humor by and for women who agree to disagree—who are still political, but not necessarily correct. Sample \$1.50; sub. \$6; more if/less if. LesCon, 584 Castro, No. 236G, SF, CA 94114. (ex)

## ORGANIZATIONS

### OLDER LESBIAN ENERGY

Social and support group for women over 40. P.O. Box 1214, East Arlington, MA 02174. (15.48)

### BLACK AND WHITE MEN TOGETHER

Multiracial group for all people. Call (415) 431-1976 or write BWMT, suite 140, 584 Castro St. SF, CA, 94114. (16.1)

### BOSTON ALLIANCE OF GAY AND LESBIAN YOUTH

Social support group for youth 22 and under. Wed. night general meeting from 7:30-9pm. New persons meeting at 6:00. Women's meeting at 6:45. Call 523-7363 for info. (15.32)

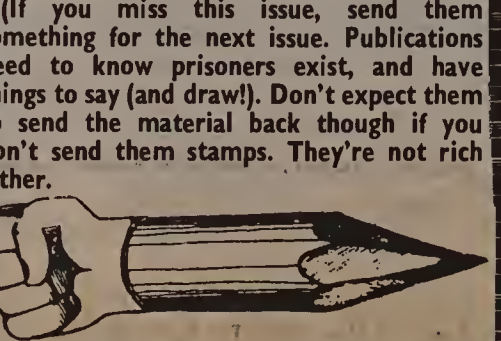
### MAN/BOY LOVE

Intergenerational Love Support Group. World wide news, art, opinions. Application, information free. Bulletin \$1.00 NAMBLA, P.O. Box 1923, St. Louis, Missouri, 63118. (7)

# Prisoners Seeking Friends

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**Black Gay/Bi/Lesbian Prisoners!**  
**The Pyramid Periodical is accepting poetry, short stories and non-fiction opinions and drawings for publication in its next issue. Submissions should be received before September 15 and should be sent to: Editors, Pyramid Periodicals, Box 1111, Canal St. Sta., New York, NY 10013.**  
(If you miss this issue, send them something for the next issue. Publications need to know prisoners exist, and have things to say (and draw!). Don't expect them to send the material back though if you don't send them stamps. They're not rich either.



I frequently engage in writing—or at least the attempt at writing—poetry and I will send you [GCN] some soon. I am also looking for some pen friends to write to as I'm always eager to learn from the experiences others have had in life, and I enjoy a lively conversation. I'm 27, believe in staying fit and welcome all letters. William THICKSON, 480915, Box 16, Lovelady TX 75851.

I am Bi-sexual, 19, mixed Puerto Rican and white, have gorgeous brown eyes and want to hear from all Bi's, TSs, TVs in the free world or down. I need someone special! Picture for picture. Any age or color. John MARTINEZ, 68348, Unit 24-B, Parchman MS 38738.

I would also like to hear from all TSs and TVs. Hobbies are music, writing letters, carressing and cuddling. George GOWAN, 60801, Unit 24-B, Parchman MS 38738.

37 yr old male, bottom, passive, looking for that someone special, but also hopes to meet a lot of good people and make some friends. I'm into old cars, 50s and 60s rock & roll, country music, heavy metal. I can fly almost anything with wings and a rotor. Duncan MCKENZIE, 13790, 700 Conley Lake Rd, Deer Lodge MT 59722

TS, lovely and looking for a man that is cute, loveable and enjoyable to be with. I love sex, writing hot letters and turning on my male friends. Other TS are welcome to write also. Joni L. WOOD, Box 207-C Rt 1, 131312, Lawrenceville VA 23868.

Professional writer offers editing service at reduced rate to inmates. Manuscripts edited. Resumes completed. Limited copying done. Rates negotiable. Also penpals wanted who are writers, artists or photo-journalists. John MOSS, 60432, 3rd & Federal Sts. Apt. 6-R, Trenton NJ 08625.

Tall, heavy set (muscular) top man would like to correspond with gays, TV-TS-femme boys in the free world. I'm a top person who likes a bottom person who knows how to love a well endowed man and love him emotionally too. Can't write prisoners. Paul MORTIMER, 48995, 2605 State St, Salem OR 97310.

**Dirty talk anyone?**  
**I have a 9½ inch piece of beef and haven't had sex in a while. But dirty talk... I also like photography, growing flowers and painting.** Michael SIMS, 89129, Star Rt Box 22-B, Tucker AR 72168.

I'm 31, isolated, and seeking some gay friends. I'm good looking, love to cook and enjoy all kinds of animals. Joseph GINA, 87T 0666, Box 367-B, Dannemora NY 12929.

I enjoy people that are open and trueful. Can relocate. Mostly looking for free world MATE that is for REAL. Know games please. Boddy builder. Believe in God. Bobby BURDEN, 90902, Ky State Reform., Lagrange KY 40032.

Can you send me a list of friends that I can write to. Maybe someone will be able to come and see me too sometime? John PENDER, Rt 1 Box 160-C, Polkton NC 28135.

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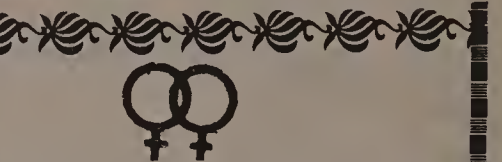
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I would like a penpal. I like to read, write, cook, travel, and do interior design. I'm a college grad and love to meet people. Vontissue BRANCH, 21790, 1479 Collins Ave, Marysville OH 43040.

I'm 19, lonely and seeking for a friendship and a good penpal. I can't write to other prisoners. If there's someone willing to write, I'd be truly appreciative and will respond immediately. Bonnie STANLEY, Box 8540 (No. 206), Pembroke Pines FL 33024.

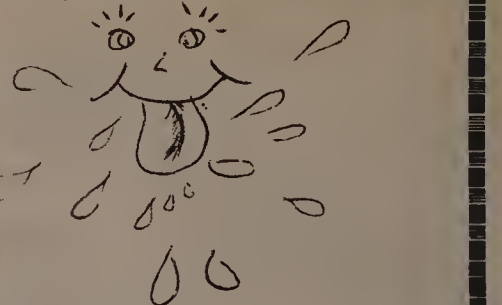
I'm a GF, age 27. I enjoy the beach, mountains, traveling, poetry, music, theater, cuddling and sharing my thoughts and outlooks. Please write. Susan VAUGHN, Box 1, Goochland VA 23063.

Are there some sincere females beyond these fences that seek a good looking butch? Just because I'm here doesn't mean I can't like someone. (Can't write other prisoners). Teresa TANKERSLEY, AY88714, PO Box 8540 (286), Pembroke Pines FL 33024.



GM, 35, looking for some friendship. I enjoy reading novels and spending time out of doors. I like to work with my hands as well as with my head. I do carpentry and remodeling to earn my bread. I want to create a new life for myself upon release. An egalitarian non-political pagan correspondent. Please write. Philip GILLESPIE, 67480, Unit 24-Ext, Parchman MS 38738.

Thanks for the offer of help in finding correspondence. I don't have anyone or anything out there. I'll relocate anywhere upon release!



Mark WHITTINGTON, Box D-10082, Represa CA 95671.

I was referred to you by the NGLTF. I'm black (bronze) and would love to correspond with one of your readers. I like to play basketball for exercise. Wendell HINES, 142844, PO Box 37, Atmore AL 36503.

Reading your newspaper (GCN) makes me feel like part of the human race again! (Thank you!) My copy passes around 7 cells after I get it. You have quite a loyal group of readers in here, even though the staff detests the fact that we are allowed to receive it. Please place a penpal ad for me. My interests include massage, reading, erotic letters and writing. I'm looking for people who want a loyal friend. Give me a chance. You'll be pleasantly surprised! Rodney D. MAES, 88A 8823, Box AG (E/N 138), Fallsburg, NY 12733.

I write poetry & short stories here in isolation. It's either that or go crazy. But I want to try to get some of my work published. Can anyone help me start getting my name circulating? Please so. Farrell Lee JACKSON, 501325, Rt 4 Box 1200, Rosharon TX 77583.

GM, 35, very muscular, sensitive and caring. Would like to write a sincere individual for a lasting friendship. PWAs welcome. John MANNING, 47026-079, Box 4000, Springfield MO 65808.

### Artist, with body!

Prof. artist, 34, looking for friendship (not money). Into arts, books, music, bodybuilding and will answer all letters. Very much into gay pride. John COX, 88A 4415, PO Box AG, Fallsburg NY 12733.

I'm so alone in here. I need some friends. If you know any men who'd like to write, please furnish them with my name. I'm very fun and loving. Joseph TINTE, Box 100, Somers CT 06071.





# Calendar



**7 Thursday** ☐ **Terrorist Bridesmaids** featuring comics Betsy Salkind, Sue McGinnis, Helene Lantry and Dorothy Dwyer in four evenings of zany comedy and improvisation. At Club Cabaret through 8/10. 209 Columbus Ave. 8pm. \$10. 536-0972.

Calendar listings must be received by the Monday before the week of the event. Photos encouraged. Please specify if event is/is not wheelchair accessible and/or sign language interpreted. Please use our format as a guide for listings and put each event on a separate sheet, if possible. Listings must be typed.

## 3 Sunday

**Dorchester** ☐ **Dorchester GALA** holds monthly potluck at Dennis and Frank's. 7pm. 825-3737.

## 5 Tuesday

**Boston** ☐ **Gaylaxian Science Fiction Society** sponsors Conclusion, a retreat in Ogunquit, ME. Registration \$\$, Conclusion, P.O. Box 1051, Boston, 02117

## 6 Wednesday

**Boston** ☐ **Mike Hippler** author of 'Matlovich: The Good Soldier', appears at Glad Day Bookshop, 673 Boylston Street. 4-6pm.

## 7 Thursday

**Boston** ☐ **GCN Production Night**. All welcome. Proofreading starts at 5pm. Paste-up after 7pm. 62 Berkeley St., near Arlington and Back Bay T-stops. Info, GCN: 617/426-4469.

**Boston** ☐ **PISD**, People with Immune System Disorders meets at Boston Lesbian & Gay Service Center, 338 Newbury St., Rm. 202K. 7pm.

**Boston** ☐ **Terrorist Bridesmaids** featuring comedien- nes Betsy Salkind, Sue McGinnis, Helen Lantry, and Dorothy Dwyer. At Club Cabaret through 9/10. 209 Columbus Ave. 8pm. \$10. 536-0972.

## 8 Friday

**Boston** ☐ **GCN Mailing**. Come help stuff the paper and meet new friends. 5-10pm. 62 Berkeley St., near Arlington and Back Bay T-stops. Info: GCN, 617/426-4469.

**Brookline** ☐ **Am Tikva**, Boston's Community of Lesbian & Gay Jews, monthly Shabbat Service at Workmen's Circle, 1762 Beacon Street. 8pm. 782-8894.

**Brookline** ☐ **Swingtime**, Lesbian, Gay & Bi Swing & Ballroom Dance at Ballet, Etc. 185 Corey Rd. 8:30pm. \$4.

## 9 Saturday

**Boston** ☐ **The Boycott Sam Kinnison Affinity Group** of ACT UP/Boston is sponsoring a demonstration against the homophobic comedian. Orpheum on Tremont at Hamilton Place. 6pm. 49-act up.

## 10 Sunday

**Brookline** ☐ **Brookline, Brighton, Newton Lesbian Potluck** 6pm. 232-5946 for directions.

**Provincetown** ☐ **Provincetown Harbor Swim for Life** to benefit P-town Positive/PWA Coalition & Family Tree Project. P.O. Box 819, 02657. 508-487-1930.

**Somerville** ☐ **GLOSS**, Gays & Lesbians of Somerville & Surroundings holds an "End of Summer" Picnic. 4pm. Mike, 628-2643 or Lisa, 628-2532.

**Jamaica Plain** ☐ **Lesbian & Gay Neighbors of JP**. Potluck on Jamaica Pond. Enter opposite Moraine St. 4-6:30pm. Margaret, 524-8070.

**Cambridge** ☐ **Lucie Blue Tremblay** performs at Saunders Theatre in Harvard Sq. at Cambridge & Quincy. 7pm. \$14.50 in advance, \$15.50 at the door. 661-1252. Wheelchair accessible.

## 11 Monday

**Boston** ☐ **Hot, Sexy and Safer Tour '89** with Suzi Landolphi. At Club Cabaret, 209 Columbus Ave. 7:30-9:30pm. \$2 suggested donation. 267-0900 reservations.

**Boston** ☐ **Coalition for Lesbian & Gay Civil Rights** organizing meeting for upcoming State House Rally. At the Community Center, 338 Newbury Street, Rm. 202K. 8pm. Gordon, 536-2104.

**Cambridge** ☐ **Boston Bisexual Women's Network** Coordinating Committee meeting. Boylston Hall at Harvard. BIS-MOVE.

## 12 Tuesday

**Boston** ☐ **NOW's Reproductive Rights Task Force** meeting. 971 Commonwealth Ave. 7pm. 782-4059.

## 13 Wednesday

**Boston** ☐ **Mass. AIDS Tax Fund Initiative** meeting. Curley Room of Boston City Hall. 7pm. Chris Norris, 725-4225.

**Boston** ☐ **Downtown Lesbian Lunch** at Christopher Columbus Park. 12:30pm. Inga, 725-4408.

## 14 Thursday

**Boston** ☐ **GCN Production Night**. All welcome. Proofreading starts at 5pm. Paste-up after 7pm. 62 Berkeley St., near Arlington and Back Bay T-stops. Info, GCN: 617/426-4469.

## 15 Friday

**Boston** ☐ **GCN Mailing**. Come help stuff the paper and meet new friends. 5-10pm. 62 Berkeley St., near Arlington and Back Bay T-stops. Info: GCN, 617/426-4469.

**Randolph** ☐ **Gay Professional Women** sponsor a Card Reading at Randolph Country Club. \$\$, Donna, 585-6051.

**Boston** ☐ **Ellen Kushner**, author of 'Swordpoint,' is featured at a booksigning party at Glad Day Bookshop, 673 Boylston Street. 4-6pm.

**Boston** ☐ **Casselberry-Dupree** perform at Club Cabaret through 9/17. 209 Columbus Ave. 8pm. \$12, \$15. 536-0972.

## 16 Saturday

**Boston** ☐ **Chiltern Mountain Club** hike Huntington Ravine to Mt. Washington. Cindy, 625-8537.

**Northampton** ☐ **SHELIX** a woman-to-woman S/M support group presents the video "Story of O." \$2. 413-584-7616.

**Jamaica Plain** ☐ **Gay & Lesbian Contra Dance Group** holds Contra & Square dance. First Church of J.P., corner of Center & Eliot. 8-11pm. \$\$, Phil, 729-9206 or Scott, 536-2014.

**Cambridge** ☐ **Simon Nkoli**, Black, gay South African anti-apartheid activist, speaks in Boston. Workshops on South African feminism, AIDS, and national liberation movements precede his talk. Cultural event follows in the evening. Foods from around the world. MIT Campus. Wheelchair accessible. Info: Angela, 491-6851.

## Weekly events

## Saturday

**Boston** ☐ **The Boston Area Rape Crisis Center** new training session for hotline. 617/492-RAPE.

**Boston** ☐ **Gay Boston**, with Jim Voltz. Boston Neighborhood Network, channels A3 and A8. 7:30-8pm.

**Boston** ☐ **Body Electric**: Healing with group sensual massage for gay and bisexual men. SSI Tremont. 7:30pm. \$12. 522-9164.

## Sunday

**Boston** ☐ **Boston Alliance of Gay and Lesbian Youth** (BAGLY). Open to youth age 22 and under. 35 Bowdoin St. 2-5pm. 354-6658.

**Boston** ☐ **Metro Healing healing group** for everyone. Metropolitan Health Club aerobics room, 209 Columbus Ave. 7:30-9:30pm. 426-9205.

**Boston** ☐ **Boston's Other Voice**, radio for Gay/Lesbian community with Peter Stickel. 11pm. WROR 98.5 FM. 9/3 Rhonda Lenair speaks about her system of magnetic healing for fears, phobias, & compulsive behaviors.

**Boston** ☐ **The Gay Dating Show**, WUNR 1600 AM. 2:30am. Lesbians and Gay Men.

## Monday

**Cambridge** ☐ **Healing Circle** group healing. S Upland Rd. 7:30-9:30pm. \$\$ suggested. 864-1989.

**Cambridge** ☐ **Lesbian Rap**. 9/4 NO RAP due to holiday, 9/11 Lesbian Social Etiquette. Women's Center, 46 Pleasant St. 8-10pm. Free. 354-8807 (TTY/voice).

**Cambridge** ☐ **Coalition for Lesbian and Gay Rights** holds bi-weekly planning meeting. 142 Memorial Drive, Rm. 306. 7pm. 776-6956.

## Tuesday

**Boston** ☐ **Gay Fathers of Greater Boston** meet 1st & 3rd Tues. of the month. Lindemann Ctr., 2nd fl. 8-10pm. 742-7897.

**Boston** ☐ **Gay and Lesbian Support Group for Adult Children of Alcoholics**. Faulkner Hospital. 8:30-10pm. Intake interview required. 522-5800 x1908.

**Boston** ☐ **Lesbian and Gay Concert & Marching Band**. No audition necessary. YWCA, 120 Clarendon St. 7:15pm. Joe 625-3304, Zoe 396-2989.

**Cambridge** ☐ **The Group** at Walker Memorial MIT on Memorial Drive. 8pm. 266-1129.

**Providence, RI** ☐ **ACT-UP/Rhode Island** open meetings. Rocket, 73 Richmond St. 7pm. Bill, 782-9063.

**Boston** ☐ **ACT UP/Boston** meets to confront the AIDS crisis. New Gay & Lesbian Service Center, 338 Newbury Street, Rm. 203. 7pm. 49-ACT UP.

**Cambridge** ☐ **Bisexual Women's Rap**. 9/5 Death, 9/12 Marriage. Women's Center, 46 Pleasant St. 7:30-10pm. 354-8807.

**Cambridge** ☐ **30-plus Lesbian Rap** 7-8:30pm. 9/5 Rituals, 9/12 Siblings. The Women's Center (see above).

**Cambridge** ☐ **Women For Sobriety**, a self help group for women recovering from addictions. Women's Center, 46 Pleasant St. 8-9:30pm. 354-8807

## Wednesday

**Boston** ☐ **Boston Alliance of Gay and Lesbian Youth**. Open to youth age 22 and under. 35 Bowdoin St. New persons' meeting 6pm; women and men meet separately 6:45-7:30; general meeting at 7:30pm. 354-6658.

**Boston** ☐ **Bisexual Children of Alcoholics**. Mass. General Hosp., lower amphitheater 7:30pm. 259-1559.

**Cambridge** ☐ **Say it, Sister!**, WMBR, 88.1 FM. 7-8pm.

**Boston** ☐ **Women's Self-Defense Classes** sponsored by Women's Self Defense Collective. Studio 3, 731 Harrison Ave., 2nd floor. 6-8pm. \$10-\$35 sliding scale per mo. 625-1115.

**Cambridge** ☐ **Lesbian Al-Anon** with childcare. Women's Center (see above). 6:30-8pm.

**Cambridge** ☐ **MASS ACT OUT** meeting. M.I.T., Building 66, Rm. 126. 7:30pm. 661-7737.

## Thursday

**Northampton** ☐ **Valley Gay Alliance** meets 1st, 3rd Th. every month, basement of the Unitarian Church, 22 Main St. 7:30pm. 413/527-5310.

**Stoneham** ☐ **Incest Survivors' Group** for women. New England Memorial Hospital, 5 Woodland Rd. 5-6:30pm. Sara Epstein, 979-7025.

**Cambridge** ☐ **Wise Woman Tradition Herbal Medicine and Women's Wisdom Classes**. Sliding scale. Whitewolf, 277-8232.

**Boston** ☐ **Boston Area Rape Crisis Center** drop-in group for women who have been raped. 492-RAPE.

**Cambridge** ☐ **Incest Survivors Group**. Women's Center (see above). 7:30-9:30pm.

**Cambridge** ☐ **Non-offending male sexual abuse survivors** group meets first Thursday of every month. Cambridge Ctr. of Commerce conference room, 859 Mass. Ave. 8:30-10pm. \$5 donation. 498-9881.

## Friday

**Worcester** ☐ **AIDS Project-Worcester support group** for HIV positive, PWAs, PWARCs, supporters. Open to all lesbians, gay men. 51 Jackson St. 7-9pm. Dana 508/755-3773.

**Boston** ☐ **Healing group** for everyone. Santa Fe Hair Salon, 528 Tremont St. 7:30-9:30pm. 426-9205.

**Cambridge** ☐ **Incest survivors group on death and grief**. Short-term. Women's Center (see above). 7pm.

**Cambridge** ☐ **Women's Coffeehouse**. Women's Center, 46 Pleasant St. 8-midnight. 354-8807.

Calendar compiled by  
Fredric Gorman



The following is a speech delivered almost 20 years ago by Huey Newton. Newton, who was recently killed in California, was one of the early organizers of the Black Panther Party. As he says below, he believed that Black people needed to form alliances with other communities, including the women's liberation and gay liberation fronts of the time. (See the tribute in this week's center to Black lesbian Pat Parker, who was also a member of the Panthers.)

The Panthers sprang from their Oakland, Calif., base in the 1960s to become a major Black radical movement. They acted without the "connections and cover" of respectability and/or Christianity, unlike earlier Black protest movements such as the Southern Christian Leadership Conference, Congress of Racial Equality and Student Nonviolent Coordinating Committee. Despite the schools and health clinics they ran and all their anti-poverty work (clothing, feeding and housing in the Black ghettos of several large American cities), the Panthers were treated by the media/government as a bizarre happening in violence.

The campaign to discredit and neutralize the Panthers included the imprisonment and death of group leaders. In the late '60s, Huey carried on his work from his San Luis Obispo, Calif. prison cell, coordinating Panther efforts in labor organizations, expanding programs such as breakfasts for children in the Black community, and making closer ties with white militant organizations.

He rejected much of the attention paid to his own imprisonment, telling an interviewer in April of 1969 that "Americans in general have a tendency to place too much emphasis on one person. I would be happier if people would just relate to the Black Panther Party."

The speech below, originally titled "The Women's Liberation and Gay Liberation Movements," was presented by Huey on August 15, 1970.

— Mike Riegle

By Huey Newton

During the past few years strong movements have developed among women and among homosexuals seeking their liberation. There has been some uncertainty about how to relate to these movements.

## 'Maybe a homosexual could be the most revolutionary'

*A 1970 speech by slain Black Panther organizer Huey Newton on alliances with the gay and lesbian liberation movements*



Whatever your personal opinions and your insecurities about homosexuality and the various liberation movements among homosexuals and women (and I speak of the homosexuals and women as oppressed groups), we should try to unite with them in a revolutionary fashion. I say "whatever your insecurities are" because as we very well know, sometimes our first instinct is to want to hit a homosexual in the mouth, and want a woman to be quiet. We want to hit a homosexual in the mouth because we are afraid we might be homosexual; and we want to hit the woman or shut her up because we are afraid that she might castrate us, or take the nuts that we might not have to start with.

We must gain security in ourselves and therefore have respect and feelings for all oppressed people. We must not use the racist attitude that the White racists use against our people because they are Black and poor. Many times the poorest White person is the most racist because he is afraid he might lose something, or discover something that he does not have. So you're some kind of threat to him. This kind of psychology is in operation when we view oppressed people and we are angry with them because of their particular kind of behavior, or their particular kind of deviation from the established norm.

Remember, we have not established a revolutionary value system; we are only in the process of establishing it. I do not remember our ever constituting any value that said that a revolutionary must say offensive things towards homosexuals, or that a revolutionary should make sure that women do not speak out about their own particular kind of oppression. As a matter of fact, it is just the opposite: we say that we recognize the women's right to be free. We have not said much about the homosexual at all, but we must relate to the homosexual movement because it is a real thing. And I know through reading, and through my life experience and observations that homosexuals are not given freedom and liberty by anyone in the society. They might be the most oppressed people in the society.

And what made them homosexual? Perhaps it's a phenomenon that I don't understand entirely. Some people say that it is the decadence of capitalism. I don't know if

Continued on page 12



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